بسم الله الرحمن الرحيم
SHARH BULUGH AL MARAAM
(The Prayer During a Solar Eclipse)

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باب صلاة الكسوف
Chapter 15: The Prayer During a Solar Eclipse

عن المغيرة بن شعبة - رضي الله عنه - قال: انكسفت الشمس على عهد رسول الله - صلى الله عليه وسلم - يوم مات إبراهيم، فقال الناس: انكسفت الشمس لموت إبراهيم، فقال رسول الله - صلى الله عليه وسلم: «إن الشمس والقمر آيتان من آيات الله لا ينكسفان لموت أحد ولا لحياته، فإذا رأيتموهما، فادعوا الله وصلوا، حتى تنكشف». متفق عليه. وفي رواية للبخاري: «حتى تنجلي».

527. Al-Mughirah bin Shu'bah (RAA) narrated, 'The sun eclipsed during the lifetime of the Messenger of Allah (ﷺ) on the day when (his son) Ibrahim died. So, the people said that the sun had eclipsed because of the death of Ibrahim. Allah's Messenger (ﷺ) said, "The sun and the moon are two miracles created by Allah, They do not eclipse for the death or life (i.e. birth) of anyone. Should you witness an eclipse of the sun or the moon, pray and invoke Allah until it is over." [Agreed upon In the narration of Al-Bukhari, "Until the eclipse is clear"]

The Prophet's son Ibrahim died at the age of 18 months

WHAT IS A SOLAR ECLIPSE?

-this is when the moon passes between the sun and the earth so the moon is fully or partially blocking the sun

WHAT IS A LUNAR ECLIPSE?

-this is when the moon passes directly behind the earth into its shadow
-this can only happen when the sun and moon are aligned closely

Allah said:

It is He Who made the sun a shining thing and the moon as a light and measured out its (their) stages, that you might know the number of years and the reckoning. Allāh did not create this but in truth. He explains the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for people who have knowledge. (Yunus 10:5)

-when there is a lunar eclipse the earth is in the middle

And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun or to the moon, but prostrate to Allāh Who created them, if you (really) worship Him. (Fussilat 41:37)

-always remembers this ayah
-to show the infidels that you don't worship the sun or the moon
-If you have concubines in the battle field, you can give to your brother to marry them and you don't have to marry a concubine to sleep with her

The Prophet (ﷺ) loved his son Ibrahim
-because after he lost Qaasim and Abdullah the people of Quraish called him abtar meaning someone who has lost all hopes
-but Ibrahim lived for 18 months

When Ibrahim died, the sun eclipsed
-but it was qadr of Allah that this happened
-and the Muslims thought the sun eclipsed because Ibrahim died
-so the prophet took the opportunity to teach them that eclipse are natural phenomena of Allah
-and not as the pagans used to think that it is due to the birth or death of an individual
-When Ibrahim died, the prophet was crying

Narrated By Anas bin Malik: We went with Allah's Apostle (ﷺ) to the blacksmith Abu Saif, and he was the husband of the wet-nurse of Ibrahim (the son of the Prophet). Allah's Apostle took Ibrahim and kissed him and smelled him and later we entered Abu Saif's house and at that time Ibrahim was in his last breaths and the eyes of Allah's Apostle (ﷺ) started shedding tears. 'Abdur Rahman bin 'Auf said, "O Allah's Apostle, even you are weeping!" He said, "O Ibn 'Auf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim! Indeed we are grieved by your separation." [Sahih Bukhari (2/83) No. 1303]

-and he said he cried because he loves his son

وللبخاري من حديث أبي بكرة - رضي الله عنه: «فصلوا وادعوا حتى يكشف ما بكم».

528. Abu Bakrah (RAA) narrated, "pray and invoke Allah until the eclipse (that you are witnessing) is over." [Related by al-Bukhari]

وعن عائشة رضي الله عنها: أن النبي - صلى الله عليه وسلم - جهر في صلاة الكسوف بقراءته، فصلى أربع ركعات في ركعتين، وأربع سجدات. متفق عليه، وهذا لفظ مسلم. وفي رواية له: فبعث مناديا ينادي: الصلاة جامعة

529. 'A'ishah (RAA) narrated, 'The Messenger of Allah (ﷺ) recited the Qur'an aloud during the eclipse prayer. He performed four bowings in a total of two rak'at (i.e. he performed the ruku' twice in each rak'ah), and prostrated four times (i.e. he made Sujud twice in each rak'ah).'

[Agreed upon, and the wording is from Muslim. In another narration, he sent a man calling, 'prayer (is to be performed) in congregation.']

There are many different ways to perform the eclipse salah, but the hadith above is the most accurate

LESSONS

1. women are allowed to attend
2. it is similar to the Eid salah

-there is no adhan, iqaama or sunnah
-the khutba comes after the salah
-but the slight difference is in the way the Prophet (ﷺ) performed the eclipse salah

وعن ابن عباس رضي الله عنهما قال: انخسفت الشمس على عهد النبي - صلى الله عليه وسلم - فصلى، فقام قياما طويلا، نحوا من قراءة سورة البقرة، ثم ركع ركوعا طويلا، ثم رفع فقام قياما طويلا وهو دون القيام الأول، ثم ركع ركوعا طويلا، وهو دون الركوع الأول، [ثم سجد، ثم قام قياما طويلا، وهو دون القيام الأول، ثم ركع ركوعا طويلا، وهو دون الركوع الأول] ، ثم رفع، فقام قياما طويلا، وهو دون القيام الأول، ثم ركع ركوعا طويلا، وهو دون الركوع الأول، ثم سجد، ثم انصرف وقد تجلت الشمس. فخطب الناس. متفق عليه، واللفظ للبخاري. وفي رواية لمسلم: صلى حين كسفت الشمس ثمان ركعات في أربع سجدات

530. Ibn 'Abbas (RAA) narrated, 'The sun eclipsed during the lifetime of the Prophet (ﷺ) and he prayed the eclipse prayer. He made a lengthy standing, similar to (the time that it takes to) recite Surah al-Baqarah (Surah no. 2).

Then he made a long ruku', after which he stood and made another long recital, but shorter than the first one. Again he went into a long ruku', but for a shorter time than the first one. Following this, he prostrated (twice).

Next he made another long standing with a long recital, but not as long as the first one. After that, he made another lengthy ruku'

but it was not as long as the first one. Then he made another lengthy ruku' but it was not as long as the first one.

After which he made another long recital but it was not as long as the first one. Again, he made another lengthy ruku' but it was shorter than the previous one. Following this, he went into sujud (prostration, twice). By the time he finished, the sun had appeared, and he started to address the people.'

[Agreed upon, and the wording is from Al-Bukhari. In a narration by Muslim, 'When the sun eclipsed, he (ﷺ) made eight bowings in two rak'at (i.e. he performed ruku' four times in each rak'ah), and prostrated four times (i.e. he made sujud twice in each rak'ah)']

This salah has 4 ruku'u and 4 sajda and it is the most popular hadith

LESSONS:
1. the Qur'an should be recited loudly
2. the khutbah should be made after the salah
3. women are allowed to attend
4. It is similar to the Eid
5. it is the most popular hadith with regards to the eclipse salah because it is found in both sahih

Praise be to Allaah.

Allaah says (interpretation of the meaning):

“It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allaah did not create this but in truth. He explains the Ayaat in detail for people who have knowledge.” [Yoonus 10:5]

“And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun” nor to the moon, but prostrate yourselves to Allaah Who created them, if you (really) worship Him”
(Fussilat 41:37)

Salaat al-Kusoof is Sunnah mu’akkadah (a confirmed Sunnah) according to the consensus of the scholars. The daleel (evidence) for this is the Sunnah reported from the Messenger of Allaah (ﷺ)

Eclipses are signs from Allaah by means of which Allaah makes His slaves afraid. Allaah says (interpretation of the meaning):

“And We sent not the signs except to warn and to make them afraid (of destruction)” [Al-Israa’ 17:39]

When the sun was eclipsed at the time of the Messenger of Allaah (), he went out rushing nervously to the mosque, dragging his cloak behind him, and led the people in prayer. He told them that the eclipse was one of the signs of Allaah, with which Allaah makes His slaves afraid, and that it may be the cause of punishment coming upon the people. He commanded them to do that which could prevent the punishment, so he commanded them to pray when an eclipse happens, and to make du’aa’, seek His forgiveness, give charity, free slaves and do other righteous deeds so that the punishment would go away and not befall the people. So the eclipse is a reminder to people, making them afraid so that they will turn back to Allaah and pay attention to Him.

During the Jaahiliyyah, people used to believe that eclipses happened to mark the birth or death of a great person, but the Messenger of Allaah declared this belief to be false and explained the divine wisdom behind the occurrence of eclipses:

Imaam al-Bukhaari and Muslim narrated that Ibn Mas’ood al-Ansaari said: “the sun was eclipsed the day Ibraaheem the son of the Messenger of Allaah () died, and the people said, ‘The sun is eclipsed because of the death of Ibraaheem.’ The Messenger of Allaah () said:

‘The sun and the moon are two signs from Allaah, and they do not become eclipsed for the death or the birth of anyone.

“If you see that, hasten to remember Allaah and to pray.”

According to another hadeeth in al-Saheehayn: “Call on Allaah and pray until [the eclipse] is over”

It is reported in Saheeh al-Bukhaari that Abu Moosa said: “These signs that Allaah sends are not for the death or life of anyone, but Allaah makes His slaves afraid through them, so if you see anything of that [eclipses], then hasten to remember Allaah and call on Him and seek His forgiveness.”

Allaah causes eclipses to happen to these two mighty signs, the sun and the moon, to teach His slaves and show them that these things are created and are subject to imperfections and changes just like any other created entities. Thus He shows them His perfect ability and that He alone is deserving of worship, as Allaah says (interpretation of the meaning): “And from among His Signs are the night and the day, and the sun and the moon.

Prostrate yourselves not to the sun” nor to the moon, but prostrate yourselves to Allaah Who created them, if you (really) worship Him” (Fussilat 41:37)

The time for Salaat al-Kusoof lasts from the beginning of the eclipse until it is over, because the Prophet (ﷺ) said: “When you see that, then pray.” Agreed upon)

According to another hadeeth, “If you see anything of that, then pray until it is over.” (Reported by Muslim).

Salaat al-Kusoof should not be done once the eclipse is over, because the time has gone. If an eclipse ends before one knows about it, one does not have to pray, because the reason for this prayer is no longer there.

The way in which Salaat al-Kusoof is done is to pray two Rak’ahs in which Qur’aan is recited aloud, according to the correct one out of the two scholarly opinions.

In the first Rak’ah, one should recite al-Faatihah and a long soorah such as Soorat al-Baqarah or the equivalent, then do a long rukoo’, then raise one's head and say, “Sami’a Allaahu liman hamidah, Rabbanaa wa laka’l-hamd (Allaah listens to the one who praises Him; our Lord to You be praise)” after standing upright, as in other prayers.

Then one should then recite al-Faatihah and another long soorah, shorter than in the first recitation, equivalent in length to Soorat Aal ‘Imraan.
Then one should do another long rukoo’ shorter than the first, and when raising one's head, say,

“Sami’a Allaahu liman hamidah, Rabbanaa wa laka’l-hamd hamdan katheeran tayyiban mubaarakan fih, mal’ al-samawaati wa mal’ al-ard wa mal’ ma shi’ta min shay’in ba’d

(Allaah listens to the one who praises Him; our Lord to You be praise, much good and blessed praise, filling heaven and earth and whatever You will besides that).”

Then he should do two lengthy sujoods, without making the sitting between them too long. Then one should pray the second rak’ah like the first, with two long rukoo’s and two long sujoods, as he did in the first rak’ah. Then he should recite the Tashahhud and say the salaam.

This is the description of Salaat al-Kusoof as prayed by the Messenger of Allaah (ﷺ), as was reported with a number of

isnaads. Some of these reports are in al-Saheehayn, including the hadeeth narrated by ‘Aa’ishah (may Allaah be pleased with her):

“The sun was eclipsed at the time of the Messenger of Allaah (ﷺ), and the Messenger of Allaah (ﷺ) went out, stood up and said Takbeer (‘Allaahu Akbar’), and the people formed rows behind him.

The Messenger of Allaah (ﷺ) recited a lengthy recitation and did a lengthy rukoo’, then he raised his head and said, ‘Sami’a Allaahu liman hamidah, Rabbanaa wa laka’l-hamd.’ Then he stood upright and recited another lengthy recitation, shorter than the first. Then he said ‘Allaahu Akbar’ and did another lengthy rukoo’, shorter than the first. Then he said, ‘Sami’a Allaahu liman hamidah, Rabbanaa wa laka’l-hamd.’ Then he did sujood. Then in the second rak’ah he did likewise, until he had completed four rukoo’s and four sujoods, and the eclipse was over before he had finished.” (Agreed upon).

It is sunnah to pray Salaat al-Kusoof in jamaa’ah (congregation), because this is what the Prophet (ﷺ) did, but it is permissible to pray it individually, as with all other naafil prayers. However, praying it in congregation is better.

It is sunnah for the imaam to address the people after the prayer, and to warn them against negligence and being led astray, and to tell them to make lots of du’aa’ and ask for forgiveness. In al-Saheeh it is narrated from ‘Aa’ishah (may Allaah be pleased with her) that the Prophet (ﷺ) finished his prayer then addressed the people and started by praising Allaah then he said, “The sun and the moon are two of the signs of Allaah, and they do not become eclipsed for the death or the birth of anyone. If you see that, then call on Allaah, perform salaah, and give charity…”

If the prayer ends before the eclipse does, then remember Allaah (dhikr) and call on Him (du’aa’) until the eclipse ends.

The prayer should not be repeated. If the eclipse ends before the prayer, then the prayer should be completed quickly, but it should not be stopped or cut off abruptly, because Allaah says (interpretation of the meaning):

“and render not vain your deeds” [Muhammad 47:33].

The prayer should be at the time of the eclipse, because the Prophet (ﷺ) said: “… until it (the eclipse) is over…” and he also said, “… until what you are going through is over …”

Shaykh al-Islam Ibn Taymiyah said: “Sometimes eclipses last for a long time, and sometimes for a short time, depending on how much of the sun or moon is eclipsed. The entire sun or moon may be eclipsed, or only half of it, or one-third. If it is a total eclipse, then the prayer should last long enough for all of al-Baqarah or something of similar length to be recited in the first rak’ah, and in the next rak’ah a shorter recitation is made.

There are saheeh ahaadeeth narrated from the Prophet (ﷺ), as we have mentioned, and it is prescribed to shorten the prayer if the reason for it [i.e., the eclipse] is no longer there. So if it is known that the eclipse will not last for long, or if it started to get less, one should still pray, but the prayer should be shortened.

This is the opinion of the majority of scholars, because this prayer is prescribed for a specific reason, and if the reason is no longer there and the eclipse is over, one should not pray.”

-Salatul khusuf is sunnah mu'akadah
-but Eid is fard
-even though the 2 salah are similar

Shaikh-ul-Islaam Ibn Taymeeyah said:"...and consequently we have deemed as being the strongest opinion that the 'Eid ul-Fitr prayer is obligatory upon all individuals. Like the opinion of Aboo Haneefah Refer to Hashiyah ibn 'Aabideen (2/166) and that which comes after it.

-the prophet always give a khutbah for people to fear Allah
-because it is one of the signs of Allah
-it was believed among the Arabs during jahiliyyah
-that eclipse was due to the birth or death of someone
-so the rasool taught the people tawheed
-he even taught them during the battle

Abu Waqid Laythi reported that when the Prophet (ﷺ) went out for the Battle of Hunayn, he passed by a tree belonging to the polytheists. It was known as dhaat anwat. They used to hang down their weapons over it.

The sahabah said, “O Messenger of Allah, (ﷺ) make for us a dhaat anwat as there is for them a dhaat anwat.” He said, “Glory be to Allah! This is as what the people of Musa (AS) said, “Make for us a god as there is for them a god. By Him who has my soul in His Hand, you will perpetrate the practices of the people gone before you.”[Sunan Tirmidhi (4/475) No. 2180 and Musnad Ahmad (5/218) No. 21947]

You are supposed to pray when you see the eclipse because of the hadith

-according to another hadith you should pray until it is over
-If the eclipse is over, you should stop the salah
-and if you didnt know about it until the eclipse came and went, you don't have to do the salah
-and the salah can be an individual effort but praying it in jamm'aa is the sunnah and 27 times better than individual salah

عن عبد الله بن عمر -رضي الله عنهما-؛ أن رسول الله - صلى الله عليه وسلم - قال: «صلاة الجماعة أفضل من صلاة الفذ بسبع وعشرين درجة». متفق عليه

422. 'Abdullah bin Umar (RAA) narrated that Allah's Messenger ( ) said, "The prayer offered in congregation is twenty seven times more superior (in reward) to the prayer performed individually." [Agreed upon]

HOW TO PERFORM SALATUL KHUSUF

1. it should be recited aloud
2. recite surah fatiha and a long surah
2. make a long ruku'u then get up
4. recite surah fatiha and another long surah again but shorter than first recitation
5. then another long ruku'u shorter than the first
6. then make 2 lengthy sajda
7. then repeat another raka'a with same format as the first
8. then make tashahhud and taslim

CAN YOU PRAY TAHHAJUD AND QIYAM UL LAIL IN JAMA'AA

-the hanbalis allow it
-but the Hanafis said it is makrooh if made as a routine
-It is sunnah for the Imam to give a khutba after the salah to remind the Muslims about
Allah
-to get rid of their addictions and to make them fear Allah and return to their deen
-it is possible for the eclipse to end after the salah ended
-and this is still valid
-but you should make dhikr abundantly
-the prayer should be at the time of the eclipse until it is over
-The imam should shorten the prayer if the eclipse is gone
-because the prayer is prescribed for a specific reason
Salatul ayaat

The salah of the signs of Allah
-it is done just like the way salatul khusuf is done
-it is done when you witness some signs of Allah

QUESTION 1:

the shaihk made a mistake in the beginning, his description was only 2 ruku in total and not 4 ruku...you can find it on the recording. I tried to correct him but could not.....

ولأبي داود: عن أبي بن كعب: صلى، فركع خمس ركعات وسجد سجدتين، وفعل في الثانية مثل ذلك

533. Ubay bin Ka'b (RAA) narrated, 'The Messenger of Allah (*Sallallahu alayhi wa sallam*) performed the eclipse prayer, and he made five bowings and two prostrations (in the first rak'ah), and did the same in the second.'

[Related by Abu Dawud]

وعن ابن عباس رضي الله عنهما قال: ما هبت ريح قط إلا جثا النبي - صلى الله عليه وسلم - على ركبتيه، وقال: «اللهم اجعلها رحمة، ولا تجعلها عذابا». رواه الشافعي والطبراني

534. Ibn 'Abbas (RAA) narrated, 'No wind has ever blown, except that the Prophet (SAW) would go down on his knees and say, "O Allah, make it a mercy for us and do not make it as a punishment."

[Related by Ash-Shafi'i and At-Tabarani]

وعنه: أنه صلى في زلزلة ست ركعات، وأربع سجدات، وقال: هكذا صلاة الآيات. رواه البيهقي. وذكر الشافعي عن علي - رضي الله عنه - مثله دون آخره

535. Ibn 'Abbas (RAA) narrated that the Prophet (*Sallallahu alayhi wa sallam*) made six bowings and four prostrations (in two rak'at), when an earthquake occurred and said, "This is the prayer (to be performed) when one of the signs of Allah (such as an eclipse, an earthquake etc.) occurs."

[Related by Al-Baihaqi. Imam Ash-Shafi'i transmitted a similar narration, excluding the last part, on the authority of 'Ali (RAA)]

The salah of the signs of Allah

-it is done just like the way salatul khusuf is done
-it is done when you witness some signs of Allah